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# MISCELLANEOUS NOTICES

RELATIVE TO THE

## RECENT PROGRESS OF ORIENTAL RESEARCHES.

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ON the occasion of the annual meeting of the philologists and school-teachers of Germany, in October, 1845, at Darmstadt, a "German Oriental Society" was formed, which is to have its seat at Halle and Leipzig, under the immediate superintendence of Professors Roediger and Pott, of the University of Halle, and of Professors Fleischer and Brockhaus, of that of Leipzig, with whom are associated also, as Directors: Etatsrath Professor Olshausen of Kiel, Professor Neumann of Munich, Professor v. Ewald of Tübingen, Professor Lassen of Bonn, Geheimrath Schleiermacher of Darmstadt, Professor Bertheau of Göttingen, and Professors Ritter and Bopp of Berlin.

The printed statutes of the Society indicate its object as follows:

"The object of the Society is: to promote a comprehensive knowledge of Asia and of countries intimately connected with it, and to extend the interest in such knowledge. Accordingly, the Society will occupy itself not merely with oriental literature, but also with the history of those countries, and the investigation of their state in ancient, as well as in more modern times."

In the same document, the plan of the Society's operations is thus marked out:

"The Society designs to attain its object:

1. By collecting oriental manuscripts and printed books, and productions of nature and art.

2. By publishing, translating and digesting oriental literary works.
3. By publishing a periodical.
4. By promoting and sustaining undertakings for the furtherance of knowledge of the East.
5. By keeping up communications with similar societies and with individual men of learning, at home and abroad."

This plan is detailed by Professor Roediger, in the *Allgemeine Literatur-Zeitung*, for November, 1845, from which we will extract what he says under the second and third heads, believing it may be of service in directing the endeavors of our own Society.

"The most important work, however, which the Society undertakes, is without doubt (2.) the publishing, translating and digesting of oriental literary productions. It may regard this as its most important work, inasmuch as it will, without doubt, direct its attention chiefly to the editing of sources of history hitherto unused, to works which are of value with reference to historical geography, natural science, and the history of religion and civilization in the East;—in a word, to matters of fact; though certainly it will also take up, from time to time, some one of the larger native philological works, since these afford the means of constant progress in the understanding of literature, and give the necessary correctness to the study. If linguists would unite with historians, geographers and naturalists in laboring in these fields of literature, provided pecuniary means were furnished through an interest on the part of the educated public, keeping pace with research, the veil which now like the noon-vapor of the desert, still hides from our sight such wide tracts of the East, or allows us to see them only in an uncertain light, would be soon rolled away, and all the charms of living nature there, and the great outlines of oriental history would be revealed. The Society will (3.) establish a periodical, in which it proposes to lay out for the inspection and use of others, the fruits which it may mature in the course of the year. Here, beside smaller scientific treatises and suggestions, communications from the East will find their place, informing us respecting researches and discoveries, the state of things and movements, monuments and ruins in those parts of the world. We hope also to have brief sketches of journeys, pictures drawn from city and desert, descriptions of domestic scenes and street-groups,—all suited to produce a lively conception of oriental life. In addition, one number each year will give not only an account of what the Society has been doing, but also a general statement of the progress of oriental studies in Europe, an excellent arrangement, by which the Society will continually acquire a new consciousness of its endeavors and its aims."

The Oriental Societies of Europe have, indeed, greatly the advantage of us, as they occupy ground of research already consecrated by the labors of so many illustrious orientalists of past generations, and are directed by men whose names are beacon-lights in the field of oriental studies at the present day. Already, too, in Europe, there are vast treasures of oriental manuscripts laid up, at hand for exam-

ination and digestion. But for bringing to light manuscripts not yet carried to Europe, or additional copies of such as are rare, and making use of those which are preserved in the libraries of the East, and for collecting products of oriental nature and art, and popular traditions and songs, and describing monuments, ruins, coins and natural scenery, and delineating actual life and character, and religious usages, and the political state of things, at present, in the East,—all which are appropriate objects of inquiry for those who seek to promote oriental knowledge,—our own Society has in its members who are missionaries, and official representatives of the United States in Eastern countries, a band of highly intelligent agents, and in many cases such as are well qualified by learning for the work, through whom it ought to contribute not a little to the increase of the general stock of knowledge respecting the East. Our great merchants, too, who hold intercourse with many of the most prominent, as well as the less known Eastern nations, have it in their power, in connection with such of our countrymen, resident in the East, as have become familiar with its languages and customs, greatly to aid in procuring for oriental scholars at home, those collections of manuscripts, etc., which, as Professor Roediger says, are often so important a substitute for observation on the spot, and indispensable helps to the critical investigation of oriental texts.

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ANOTHER society kindred to our own, which has been founded since the publication of the last number of this Journal, is the "Syro-Egyptian Society," of London. It was established in 1844, on a plan which the influence of Great Britain in the East may render productive of very important results. It proposes :

"1. To establish a friendly intercourse with those travellers who are now visiting, or have visited Syria, Egypt, and other countries immediately adjacent.

2. As far as may be consistent, expedient and necessary, to exert the combined influence of the Society, to facilitate the progress, promote the objects and insure the safety of travellers in any of these countries.

3. To direct the attention of travellers to those subjects connected with antiquarian, literary, or scientific research, which may have been suggested to the Society as particularly worthy of investigation.

4. To cultivate the study of the hieroglyphics, inscriptions and monuments which those countries contain.

5. To watch over and, as far as possible, to protect the relics of antiquity.

6. To form a library of books, maps, plans and manuscripts; and to publish, from time to time, authentic inscriptions, papers and reports, of interest.

7. Should the circumstances of the Society permit, to send duly qualified and experienced travellers to the countries herein specified, for the purpose of excavating and otherwise exploring, the ruins of antiquity; or at least to assist by certain grants of money which the Council may determine,—subject always to the approval of the members at a general meeting,—those travellers of well-known talent, experience and respectability, who may already be engaged in such undertakings.

8. To promote the diffusion of useful knowledge and aid in the progress of civilization in any way which circumstances permit, and opportunity may suggest.

9. In like manner, to co-operate with and uphold the welfare of kindred institutions.

10. In fine, while the members are enjoying intellectual and social intercourse with persons of congenial tastes, and who have traversed the same interesting regions, (many of whom might not otherwise have an opportunity of meeting,) to encourage and advance as a Public Body, literature, science and the arts in Egypt, Nubia, Abyssinia, Arabia, Palestine, Syria, Mesopotamia and Asia Minor; and as far as possible to collect and impart to others, whatever is interesting and authentic concerning these lands."

"The qualifications necessary for a Resident Member are, the having travelled in one or other of the countries specified, published concerning them, or otherwise evinced an interest in the objects before enumerated."

"A regular correspondence will be kept up with those who are residing in various parts of the East, and all communications of interest will be read at the general meetings of the Society."

The present Secretary of this Society is Dr. Holt Yates of London.

It has published one volume, under the title: *Original papers read before the Syro-Egyptian Society of London, Vol. I. Part 1*, London, 1845; and has announced the publication hereafter, under its auspices, of a work "On Cuneatic Writing, by Signor Musabini."

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A SOCIETY for the publication of oriental texts, established at London in 1842, promises to furnish important helps to a more extensive knowledge of oriental literature.

"The object which this Society proposes to itself, is, to enable learned orientalists to print standard works, in the Syriac, Arabic, Persian, Turkish, Sanskrit, Chinese and other languages of the East, by defraying, either wholly, or in part, the cost of such printing and publication.

In order to raise a fund for this purpose, the members will pay a sub-

scription of two guineas per annum ; for which they will be entitled to a copy of each book published by the aid of this fund."

The officers of the Society, among whom are The Hon. Mountstuart Elphinstone, Professor Wilson of Oxford, and Rev. William Cureton, are men whose reputation is a sufficient guarantee for the successful execution of their undertaking.

Under its auspices have already been published the following works :

*The Theophania* of Eusebius, (in Syriac,) edited from an ancient MS. recently discovered. By Professor S. Lee, D. D.

*Book of Religious and Philosophical Sects*, by Muhammed Alsharastâni, (in Arabic,) edited by Rev. W. Cureton. Part I.

*Biographical Dictionary of Illustrious Men*, chiefly at the beginning of Islamism, by Yahya Alnawawi, (in Arabic,) edited by Dr. Ferdinand Wüstenfeld. 7 Parts.

*The Sama-Veda*, (in Sanskrit,) edited by Rev. J. Stevenson ; printed under the superintendence of Professor H. H. Wilson.

*The Treasury of Secrets*, by Nizâmi, edited from an ancient MS. by N. Bland, Esq.

*Pillar of the Creed of the Sunnites*, being a brief exposition of their principal tenets, by Alnasafi, to which is subjoined a shorter treatise of a similar nature, (in Arabic,) edited by Rev. William Cureton.

From the *Allgemeine Literatur-Zeitung*, for January, 1844, we extract the following announcement :

"The Dutch government has lately established at Delft a special Academy for the preparation of officers for the Dutch possessions in the East Indies, and appointed the well known orientalist, T. Roorda, to be professor of the languages, geography and ethnography of Netherland-India,—who has also of late been superintending the third edition of the Javanese grammar of De Groot and Gericke."

We also learn from the last Report of the Asiatic Society of Paris, that the Society of Arts and Sciences of Batavia has resolved to publish whatever is important in the Kavi, Javanese and Malay literature, hitherto unknown,—a service to oriental learning which it enjoys peculiar facilities for rendering.

THE subject of the Himyaritic inscriptions of Southern Arabia having been opened to scholars in this country by an able article

in the first volume of the *Transactions of the American Ethnological Society*, published in 1845, by Mr. W. W. Turner, whom we now number among our own associates, some information respecting the present state of discovery in this field, may not be without interest.

In the summer of 1844, a Frenchman named Th. Jos. Arnaud, penetrated from Djiddeh, on the Red Sea, into the interior of Southern Arabia, as far as Mareb, which is not known to have been ever before visited by a European, and made most interesting and valuable discoveries of ruins, and inscriptions in the Himyaritic character. He found in the environs of Mareb, remains, in all probability, of the celebrated dyke, which Arab tradition tells us was built there by an ancient Sabeian king, and the rupture of which is said to have caused emigrations northward, reaching to the Hedjaz, which gave its shape to the whole subsequent history of northern Arabia. M. Arnaud also saw ruins with which local tradition connects the name of the Queen of Saba, Belkis, known among the Arabs as the visitor of Solomon. The narrative of his journey to Mareb and back is inserted in the *Journal Asiatique*, for Feb.—March, and for April—May, 1845.

But this journey was one of peculiar interest, as it was the occasion of M. Arnaud's copying from scattered blocks and walls of masonry, among the ruins which he was the first to discover, fifty-three Himyaritic inscriptions, or more than all previously collected put together, which, when deciphered, can scarcely fail to throw some light upon the appropriation of those ruined structures themselves, as well as upon the history of the ancient Himyaritic, or Sabeian kings, whose names transmitted to us by Arab tradition, so many learned men have vainly endeavored to connect, in such way as to establish a probable chronology of primeval Arab history. M. Arnaud's inscriptions are all printed in the *Journal Asiatique*, for Sept.—Oct. 1845, from types cast expressly for the purpose by the Director of the Royal Printing House at Paris; and the well-known orientalist, M. Fresnel, who unites learned labors with the duties of French Consul at Djiddeh, whose enthusiasm, indeed, in learned research led to M. Arnaud's so successful journey, has given with the inscriptions his own alphabet of the Himyaritic language, and a transcript of all the tablets into Arabic characters, together with some essays in deciphering. M. Fresnel's alphabet coincides in the main, with that agreed upon among the Germans, but falls in with the views of Professor Roediger rather than with those of Gesenius, where these differ from one another. The annexed Plate exhibits the results arrived at by each of the several paleographers who have attempted to determine the value of the Himyaritic letters, excepting Rev. Mr. Forster, whose labors here, as seems to be

## THE HIMYARITIC ALPHABET

Himyaritic acc.to Fresnel.	Hebrew and Arabic.	Him. acc. to Gesenius.	Him. acc. to Roediger.	Anc. Ethiopic.	Mod. Ethiopic.
ሀ ሀ	<i>Aleph</i>	ሀ	ሀ	Ⲱ ሀ	አ
፡ ፡ ፡ ፡ ፡ ፡ ፡ ፡	<i>Beth</i>	፡	፡ ፡ ፡	፡ ፡	በ
። ።	<i>Gimel</i>	።	።	።	ገ
፣ ፣ ፣ ፣	<i>Daleth</i>	፣	፣ ፣ ፣	፣ ፣	ደ
ዘ ዘ ዘ ዘ ዘ ዘ	<i>Dsal</i>	ዘ	ዘ ዘ ዘ	ዘ ?	ዘ
ሀ ሀ ሀ	<i>He</i>	ሀ ሀ	ሀ ሀ	ሀ ሀ ሀ	ሀ
ዐ ዐ ዐ	<i>Vav</i>	ዐ ፣ ፣	ዐ ዐ ዐ ዐ ዐ	ዐ ዐ	ዐ
፩ ፩ ፩	<i>Sain</i>	፩	ዘ ዘ ፩ ?	ዘ	ዘ
ሀ ሀ	<i>Chet</i>	ሀ ሀ	ሀ ሀ	ሀ ሀ	ሀ
ሀ ሀ ሀ ሀ ሀ	<i>Kha</i>	ሀ	ሀ ሀ	ሀ	ሀ
፡	<i>Tet</i>	፡	፡	፡	፡
ሀ ሀ ሀ	<i>Tha</i>	ሀ			
የ	<i>Yod</i>	የ ሀ	የ ሀ የ	የ ሀ የ	የ
ሀ ሀ ሀ ሀ	<i>Kaph</i>	ሀ ሀ	ሀ ሀ ሀ	ሀ	ሀ
። ። ። ።	<i>Lamed</i>	።	።	።	።
፡ ፡ ፡ ፡ ፡ ፡	<i>Mem</i>	፡ ፡	፡ ፡	፡ ፡	፡
ነ ፡ ነ	<i>Nun</i>	ነ	ነ	ነ	ነ
ሀ ሀ ሀ	<i>Samech</i>	ሀ ሀ	ሀ (ሀ = ش?)	ሀ ?	ሀ
ዐ	<i>Ain</i>	ዐ ዐ ዐ	ዐ ዐ	ዐ ዐ	ዐ
። ። ። ። ። ።	<i>Ghain</i>				
፩ ፩	<i>Pe</i>		፩	፩	፩
	<i>Zade</i>	፩ ዘ ፩	፩ ?	፩	፩
፡	<i>Dhad</i>	፡	፡	፡ ፡	፡
፣	<i>Koph</i>	፣	፣ ፣	፣ ፣	፣
< > ፩ ፩ ፩ ፩ ፩ ፩	<i>Resh</i>	፩ { ፩ )	፩ ፩ ፩ ) }	፩	፩
ሀ ሀ ሀ ሀ	<i>Sin</i>	ሀ	ሀ ፩ ፩	ሀ ?	ሀ
፩ ፩ ፩ ፩ ፩ ፩	<i>Shin</i>	ሀ			
፩ ፩	<i>Tau</i>	፩	፩	፩	፩
ዐ ዐ	<i>Tsa</i>		ዐ ዐ		



*Fig 1.* Arnaud's copy of a Himyaritic inscription found at Saïâ.

.....—IXYHAXPIY°AH°XX°Z°°IMYYAKP°  
PIMY°QIXYHAXIY°Y°IMAHYPIYHYHAX°IYHAX  
H>R°IHYHAXIYHAX>PIY°IMYHAXIY>QY°IMH>  
I°YPIYHAXIMAHY°IY°RAX°IXYHYHYHAXIY>YHAXIY°IM

*Fig 2.* Fresnel's reading of the above inscription.

( Broken off, two letters wanting. ) عبدكلم وشعتهوا بعل بت انتهت.<sup>?</sup>  
ان وبنيهي هنام وعل الهت قوله ب  
راو وشتقن بتهمويرت بردا رحمن وبرا  
وبورخ ذخرن ذلثنت وخس ماتم حيو

generally allowed, have proved an entire failure. Those points in which Professor Roediger and M. Fresnel are agreed, may be considered as settled.

Not so much progress has been made in interpreting the inscriptions. So far, indeed, as there is an agreement in respect to the alphabet, there must be the same reading of the words. But little points of difference as to the value of the letters, and the great difficulty of seizing the grammatical peculiarities of a newly discovered language, make it necessary to open a wide field of comparison and inference, by attempting the interpretation of many different inscriptions, before any one can be rendered with confidence. The only inscription of which M. Fresnel has published an interpretation, is one found at Sa'na, originally copied by Mr. Cruttenden, but recopied by M. Arnaud. As Professor Roediger's interpretation of this, together with the inscription itself, according to Cruttenden's copy, is contained in the article referred to, in the *Transactions of the American Ethnological Society*, it may be well to give, here, that of Fresnel, with Arnaud's copy, which was made, as it appears, with special care, and differs in several points from Cruttenden's. The inscription will be found on the annexed Plate (II). The following is M. Fresnel's translation of it :

- "1. Abd-Kulâlem and his much honored (spouse) have transferred the property (or the enjoyment) of their house
2. to ——— and their children have made a solemn declaration and have presented to the gods the words (clauses)
3. of the contract. As for those who may violate the sworn pledge, let their house be reduced
4. to misery by the aid of the (gods) compassionate. (The said) contract (entered into) at the date of the year 573. Live !"

Beside the inscriptions copied by M. Arnaud, we have in the *Journal Asiatique* for Sept.—Oct. 1845, a text of the Hisn Ghurâb inscription, in Arabic characters, differing materially from Lieut. Wellsted's copy, upon which all attempts hitherto made to decipher it, have been founded. What authority this new text has, does not appear ; but as it is not given in Himyaritic letters, we suppose it to be merely a conjectural emendation by M. Fresnel, of the old copy. It is much to be desired that this inscription might be newly copied, by one who has a knowledge of the Himyaritic alphabet as at present agreed upon, and of the attempts which have been made to interpret these monuments ; for it is one of the longest of the inscriptions yet discovered, and is the only one, beside that of Sa'na, just now noticed, which seems to contain a date.

M. Fresnel conjectures, that the epoch referred to in the dates

of these two, is the introduction of Judaism into Southern Arabia, though on what ground he does not explain, and assuming, that chronological inferences may be drawn from our lists of Himyaritic kings who are said to have reigned from the time of that event to the days of Muhammed, supposes the inscription of Sa'na to bear the date of 127 years before Muhammed, and that of Hisn Ghurâb, in which we read the date of 640, or 604, to be of the 60th or 96th year before Muhammed. But those royal lists are too uncertain to be made a ground for chronological calculations. It has been already intimated, that the Himyaritic inscriptions themselves will probably contribute to their completion and settlement; to which may be added, that Baron v. Wrede, on a recent tour in Hadramaut, in Southern Arabia, found a manuscript giving the names of a series of twenty Himyaritic kings, who have never before been heard of. This series is to be published by M. Fresnel, in the *Journal Asiatique*, with the permission of the discoverer, in anticipation of his own narrative of his researches.

Another visit to Saba is contemplated by M. Arnaud, if the French government will aid him in the undertaking. This is the more to be desired, as it is reported that, after M. Arnaud's first visit, an ancient sculptured coffer, filled with gold pieces, was found among the ruins of Saba by the Arabs, who destroyed it, at the same time melting up the gold,—and also, that another coffer, of metal, bearing sculptures, has still more recently been discovered by them, which the Kâdhî of Saba has preserved.

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WE learn from the French correspondence of the "National Intelligencer," under date of July 2, 1846, that the French Chambers "have agreed to the appropriation of three hundred thousand francs for the publication, under Ministerial auspices, of the work of Botta and Flandin, upon the remains discovered on the site of the ancient Nineveh." It is generally known, that M. Botta, French Consul at Mosul, has been instrumental in bringing to light sculptured marbles, in great number, principally bas-reliefs, and the outline of an edifice, and many cuneiform inscriptions, by excavations made under his direction at Khorsabad, on the supposed site of Nineveh. M. Botta having undertaken and for some time prosecuted the work on his own private account, afterwards received aid from the French Government, which sent an artist, M. Flandin, to make drawings of the objects discovered; for it was found, that the slabs bearing sculptures and inscriptions, on being

exposed to the air, were liable very soon to crumble to pieces. The French Government undertook also, the transportation to Paris of as many of the bas-reliefs and other remains exhumed, as it should be possible to remove, which probably already form an Assyrian Museum in that city. It now appears that, by the continuance of the liberality and enlightened spirit of the French Government, we are to have a complete account of every thing discovered by M. Botta, in a work prepared by himself and M. Flandin, which, it may be expected, will enable the learned to estimate the value of these discoveries, and will perhaps in their hands, be the means of throwing light upon what has ever, hitherto, been one of the darkest portions of history. Meanwhile, very interesting letters from M. Botta to Professor Mohl of Paris, detailing the progress of his researches, and accompanied with copies of inscriptions and drawings of sculptures, may be found in the *Journal Asiatique*, from July, 1843, to Oct. 1844.

But the number of Assyrian monuments brought to light, has been increased by explorers who have succeeded M. Botta in the field. A Frenchman, named Layard, is at present occupied in uncovering at Nimrod, a monument which like that of Khorsabad, is overlaid with inscriptions; and the *Journal Asiatique* for March, 1846, informs us, also, that an officer of the French Consulate at Mosul has discovered at the distance of thirteen leagues from that city, in the direction of north-west, in a sort of natural recess, on the side of a steep mountain, sculptures identical in character with those of Khorsabad.

It may be expected, that we shall here report the progress which has been made in deciphering the cuneiform inscriptions. But this must be, for the present, deferred. We will, however, simply state the means by which knowledge on the subject has been advanced, with a view to directing the inquiries of any one who may desire to inform himself farther.

In 1802, Professor Grotefend of Göttingen laid the foundation of a cuneiform alphabet by conjecturally reading the names of Darius and Xerxes in inscriptions of Persepolis, copied by Niebuhr, (See Tab. xxiv. and xxxi. in Vol. II. of his *Reisebeschreibung*, Copenhagen, 1778.) The fullest account of the system which Grotefend based upon that conjecture may be found in an appendix to the fourth edition of Heeren's *Ideen über die Politik, den Verkehr, und den Handel der vornehmsten Völker der alten Welt*, published at Göttingen in 1824. In 1823, M. St. Martin of Paris suggested some unimportant improvements in the alphabet of Grotefend, which were made known in Vol. XII. of the *Memoires de l'Academie des Inscriptions*, 2d series. He was followed by Professor Rask, who in an essay translated and published at Berlin, in 1826, under the

title : *Ueber das Alter und die Echtheit der Zend-Sprache und des Zend-Avesta*, applying his knowledge of the Zend to a reading of Grotefend in one of the Niebuhr-inscriptions, added two letters to the cuneiform alphabet proposed by the latter, brought to light a grammatical form of the language of the inscriptions, and established the reading of the name Achaemenidæ. Ten years passed away after the appearance of Rask's essay, when, in 1836, Professor Burnouf of Paris published his *Memoire sur deux Inscriptions cunéiformes trouvées pres d'Hamadan*; and Professor Lassen of Bonn immediately followed with his work entitled: *Die alt-Persischen Kiel-Inschriften von Persepolis*. Up to this time, in the attempts made to decipher the alphabet and unravel the meaning of these inscriptions, two of the copies of Niebuhr, marked B and G on his Tab. xxiv., had been chiefly relied upon. But M. Burnouf's attention was turned to two inscriptions copied from rocks near Hamadan, in the ancient Media, which he found among the papers of the traveller Schultze, in the Cabinet of the Royal Library at Paris, though they were not made by him, but by M. Vidal, dragoman of the French consulate at Aleppo, and, as is supposed, by an Englishman, named Stewart. These inscriptions were published for the first time, in connection with M. Burnouf's *Mémoire*. The investigations of Professor Lassen were based upon five out of the eleven inscriptions copied by Niebuhr, together with copies of three of the same made by Sir Robert Ker Porter, which were published on Plates xlv. and lv. in Vol. I. of his *Travels*, London, 1821; he also made use of a large inscription contained in *Voyage de Corneille Le Brun par la Moscovie et la Perse*, Vol. II. Tab. cxxxi., and of an inscription at Murghab, in the neighborhood of Persepolis, copied by Sir Robert K. Porter, and published on Plate xlii. in Vol. I. of his *Travels*. M. Burnouf depended for his results chiefly upon a very exact knowledge of the Zend language, to which that of the cuneiform inscriptions was from the first, perceived to be intimately related. Professor Lassen proceeded on the supposition that inscriptions, alongside of bas-reliefs representing persons evidently of different nations, would give the names of the nations to which they severally belonged. After the publication of these works, there was another interval of some years, during which this field of archaeology seems to have remained uncultivated, until in 1839, appeared at London, Rich's *Babylon and Persepolis*, containing very exact copies of inscriptions at Persepolis or in its vicinity, in part never before copied; and in the *Journal Asiatique* for April, May and June, 1840, were at length given to the world all the copies of inscriptions at Van, in the ancient Assyria, made by the traveller Schultze. The next step was the publication of Botta's inscriptions, by the Asiatic Society of Paris, already spoken

of. But in the year 1843, a Dane by the name of Westergaard, once a pupil of Professor Lassen, visited India and Persia, under the patronage of the King of Denmark, for the express purpose of making archaeological researches, and at Persepolis succeeded not only in amending all the copies of inscriptions which Niebuhr had there made, by comparing them with their originals, but also copied several inscriptions in that neighborhood, for the first time. Mr. Westergaard having, on his return to Europe, with great liberality of mind communicated to his former instructor, the new materials which he had amassed, Professor Lassen published in 1844-45, in Parts 1 and 3 of Vol. VI. of the *Zeitschrift für die Kunde des Morgenlandes*, his last treatise relative to these inscriptions, entitled: *Die Alt-Persischen Keilinschriften nach Herrn N. L. Westergaard's Mittheilungen*, to which is appended a restoration of the latter half of the inscription H, on Tab. xxxi. of Niebuhr, founded upon Mr. Westergaard's collation of it with the original, and the Persian part of a tri-lingual inscription at Nakshi Rustam, near Persepolis, first copied by Mr. Westergaard. It is necessary here to observe, that several distinct species of cuneiform writing have been recognized by paleographers who have attended to the subject. But there is not yet an agreement, as to the number of species to be distinguished, or the names to be given to them. The simplest is generally called the Persian, the most complicated the Babylonian, and the character of the inscriptions of Van and Khorsabad has been designated as the Assyrian. Of these, Prof. Lassen has attempted to decipher only the first. Nor was attention directed to any other, from the time of Grotefend up to the year 1844. In that year, however, a new field was opened by Mr. Westergaard, in an attempt to decipher the character of the Achaemenidan monuments of Persia, which he considers to form a species by itself, distinct from either the Persian, Babylonian, or Assyrian, though most resembling the latter, and which he calls Median. Mr. Westergaard's analysis of this character is fully set forth in a paper in the English language, published at Copenhagen in the *Mémoires de la Société Royale des Antiquaires du Nord*, for 1844. It was, also, made known in the year 1845, in an Essay by Mr. Westergaard, which appeared in Part 2 of Vol. VI. of the *Zeitschrift für d. K. d. Morgenlandes*. Both these articles are accompanied with inscriptions, all of which Mr. Westergaard himself either copied, or made out by collating the copies of Niebuhr and Rich with their originals. The so-called Median part of the tri-lingual inscription of Nakshi Rustam, was published by Mr. Westergaard, for the first time, in the volumes just referred to.

It only remains to notice the labors in this field of paleography of Major Rawlinson, British Resident at Bagdad. This gentle-

man began the study of the cuneiform inscriptions so early as in the year 1835, when he copied for himself the tablets of Hamadan, and from that time he has pursued it, independently for the most part, of the researches going on simultaneously in Europe. To him the learned world is particularly indebted for the first copy of an inscription at Behistun, or Bisitun, in the Persian character, which contains in itself, as is said, more than all the other cuneiform inscriptions together, previously copied, and proves to be of special value as a historical monument. The commencement of a Memoir by Major Rawlinson, on the whole subject of these inscriptions, and on the tablets of Behistun in particular, giving his copy of them, with translations in Latin and English, and notes, may be found in Part 1, Vol. X. of the *Journal of the Royal Asiatic Society of Great Britain and Ireland*, published during the last year, at London. Major Rawlinson is also understood to have applied himself, with success, to the deciphering of the so-called Babylonian cuneiform character, respecting which nothing has yet been published.

The greater part of the inscriptions of Van, as well as all those copied by Botta, remain for the most part, an unexplored mine. The only publication respecting them is an *Essai de déchiffrement de l'écriture Assyrienne, pour servir à l'explication du monument de Khorsabad, par S. Loewenstern*. Paris: 1846. It is reported, however, in the Journal of the R. A. S. of Great Britain and Ireland, that Major Rawlinson "hopes to be able ere long to ascertain the general application of the Assyrian tablets."

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ANOTHER interesting branch of paleography is soon to have new light thrown upon it by Professor H. H. Wilson of Oxford. In the last number of this Journal, page 103, the fact of the propagation of Buddhism more than two centuries before the Christian era, westward of the Indus, was proved from an inscription in a dialect of the Sanskrit found at Girnar in Guzerat, and deciphered by James Prinsep, Esq., the late distinguished Secretary of the Royal Asiatic Society of Bengal. This is one of a class of inscriptions, extant in widely separated parts of Central India, all of which were interpreted by Mr. Prinsep, and were found to relate to the same subject, the propagation of Buddhism, and to owe their existence to the same ancient sovereign, Asôka, who reigned in the third century before Christ. But a special interest has attached itself to the inscription of Girnar, on account of its mentioning, as Mr. Prinsep was led to believe, the names of a Greek Antiochus and a Ptolemy. It therefore excited much curiosity when, during

the last year, Mr. Norris, Assistant Secretary of the Royal Asiatic Society of Great Britain and Ireland, discovered that this inscription has its duplicate, essentially, in another at Kapur di Giri, near Peshawer in Affghanistan, which was fac-similed on cotton, at great pains, by an English traveller, Mr. Charles Masson, in the year 1838. It was reserved, however, for the distinguished Director of the R. A. S. of Great Britain and Ireland, Professor Wilson, to make a more complete examination of the inscription of Kapur di Giri, than was attempted by Mr. Norris.

With these explanations, we quote the following from the last Annual Report of the R. A. S. of Gt. B. and I. :

“The Council have also reason to expect that the final examination of the interesting inscriptions at Kapur di Giri, by the Director of the Society, will be completed in the course of a few months. The originals have been lithographed, and collated with the revised copy of the Girnar inscription made by Mr. Westergaard. Some differences of interpretation from that of the Girnar tablets by Mr. J. Prinsep, are likely to occur, but the curious facts of the general conformity of the inscriptions and their concurrence in specifying the names of Antiochus and other Greek princes, will be put beyond question.”

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THE Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol. VIII. Part I, published in 1844, announces, that the British Government has undertaken to obtain accurate drawings of the architecture and decorations of all the rock-cut caves of India. The caves of Ellora, Salsette and Elephanta have already been explored and described by unaided individual enterprize ; but there are others on the opposite side of India and in Behar, of which we know little, and a whole series of sculptured caverns, at Ajunta in the Vindya mountains, of which until recently no account whatever has been given. Imperfect, however, as has been the examination hitherto made of this class of monuments, it has shown the importance of a more thorough and accurate exploration, embracing all, for it has produced the conviction, that the ancient history of India, particularly the history of Buddhism in that country, will be very much cleared up, when the united labors of the draughtsman, the architect and the scholar, upon all these monuments, scattered across India from Bombay to Cuttack, together with the inscriptions found in them, shall have classified them as works of art, and ascertained their age in relation to one another, as well as to some known periods in the history of the country in which they are found.



The occasion of this proposed exploration by Government seems to have been the presentation of a memoir by James Fergusson, Esq., in 1843, to the R. A. S. of Great Britain and Ireland, giving an architectural description of all the rock-cut caves which are known to exist in India, excepting those of the province of Behar. This description was drawn from personal observations, made for the express purpose "of ascertaining the age and objects of these hitherto mysterious structures;" and apparently in consequence of the interest it awakened, "the Council of the Society presented a memorial to the Court of Directors, on the subject of these caves," and orders are said to "have been forwarded to the different Presidencies to employ competent persons to draw and copy the antiquities and paintings in each district;" so that "we may at last hope to have these caves illustrated in a manner worthy of their magnificence and great historical interest."

Mr. Fergusson's memoir, though brief, contains more precise views, than any one before him had given, of the plan and purpose of these monuments. It approximates to an exposition, on architectural grounds, of their chronological relation to one another, and embraces twenty-seven caves, never before described, which are at Ajunta, in a ravine where the Ghats rise from the valley of the river Tapti to the table-land of the Dekhan, and of which Mr. Fergusson says :

"They are purely a Buddhistic series, and almost every change in cave architecture can be traced in them during a period of about one thousand, or twelve hundred years, which is nearly the term during which that religion flourished in its native land; and they thus form a sort of chronometric scale which I found extremely useful in my attempts to ascertain the ages and dates of caves in other series, none of which are so complete as this one."

This writer's architectural classification of the caves which bear marks of a Buddhist origin, corresponds in a striking manner with the social and religious development of Buddhism, as indicated by the Sanskrit books of Nepal. We will quote it here, by way of supplement to what we have said on that subject, in our notice of M. Burnouf's work on the history of Buddhism :

"As far as my knowledge of the cave-temples of India extends," says Mr. Fergusson, "the whole may be classified under the following heads :

First; Vihara, or Monastery Caves.

1. The first subdivision of this class consists of natural caverns, or caves slightly improved by art; they are, as might be assumed, the most ancient, and are only found appropriated to religious purposes in the

older series of Behar and Cuttack; and though some are found among the western caves, their existence there appears to be quite accidental.

2. The second subdivision consists of a verandah, opening behind into cells for the abode of the priests, but without sanctuaries, or images of any sort. The simplest form of this class consists of merely one square cell with a porch, several instances of which occur in the Cuttack series; . . . . . and at Ajunta, in the oldest Vihara there, the arrangement is further extended by the verandah opening into a square hall, on three sides of which the cells are situated.

3. In the third subdivision of the Vihara caves, the last arrangement is further extended by the enlargement of the hall, and the consequent necessity of its centre being supported by pillars; and in this division, besides the cells that surround the hall, there is always a deep recess facing the entrance, in which is generally placed a statue of Buddha with his usual attendants, thus fitting the cave to become not only an abode for the priests, but also a place of worship. At Baug, the statue of Buddha is replaced by the Daghopa, (the relic depository;) but this is, I believe, a solitary instance of its existence in a Vihara cave.

To this division belongs by far the greatest number of the Buddhist excavations. The most splendid of them are those at Ajunta. . . . .

The second class consists of Buddhist Chaitya Caves.

These are the temples, or if I may use the expression, the churches of the series, and one or more of them is attached to every set of caves in the west of India, though none exist on the eastern side.

Unlike the Viharas, the plan and arrangement of all these caves is exactly the same. . . . . In the Viharas, we can trace the progress from the simple cavern to the perfect monastery, but these seem at once to have sprung to perfection, and the Karli cave, which is the most perfect, is, I believe, also the oldest in India. Had the style been gradually elaborated in the rock, from the imperishable nature of such monuments we could not fail to have discovered the earlier attempts; but besides this, there are many reasons that I shall notice in the proper place, which lead me to suppose that they are copies of the interior of structural buildings; and it is not one of the least singular circumstances attached to their history, that no trace of such buildings exists in India, nor, I believe, in Ceylon, nor in the Buddhist countries beyond the Ganges.

All these caves consist of an external porch, or music gallery, an internal gallery over the entrance, a centre aisle which I will call the nave, (from its resemblance to what bears that name in our churches,) which is always at least twice the length of its breadth, and is roofed by a plain waggon-vault; to this is added a semi-dome terminating the nave, under the centre of which always stands a Daghopa, or Chaitya, (shrine.)

A narrow aisle always surrounds the whole interior, separated from the nave by a range of massive columns. . . . .

In the oldest temples, the Daghopa consists of a plain circular drum, surmounted by a hemispherical dome crowned by a Tee, which supported the umbrella of state. In the earlier examples this was in wood. . . . . In front of the more modern Daghopas there is always a sculptural niche, containing a figure of Buddha with his attendants; this may have existed

in wood in the more ancient, and consequently have disappeared, but I am rather inclined to think it is a modern innovation.

These two classes comprehend all the Buddhist caves in India."

Mr. Fergusson goes on to speak of those caves which seem not to be of Buddhist origin, but we have no object in following him farther. We only add, that he has also published a separate work, entitled: *Illustrations of the rock-cut temples of India, designed to illustrate the architecture of the Buddhist and Brakmanical caves and monoliths, from the earliest to the latest periods at which such works were executed in India.* London: 1845.

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THE Memoir on Buddhism by Professor Schott of Berlin, which was spoken of in the last number of this Journal as about to be published, has appeared. Its title is: *Ueber den Buddhismus in Hochasien und in China von W. Schott.* Berlin: 1846.

The last Report of the Asiatic Society of Paris says of it:

"The author begins with a short exposition of the Buddhist doctrine, and of its introduction into China and Thibet; he afterwards discusses in detail and in an ingenious manner the modifications of several of the most important dogmas, which originated with the Chinese, and ends his memoir with numerous extracts from the *Tsing-ton-wen*, a popular work of great reputation in China. This treatise does not exhaust the great subject of Chinese Buddhism, but it is a work executed after the manner required by the present state of knowledge. Since the work of M. Burnouf has begun to throw light upon the chaos of Buddhist sects and schools, and to afford the means of classifying them and reducing them to some leading branches, it is of chief importance to make special researches with reference to the form the general doctrine has taken among each people, and to determine the modifications brought to it by the particular genius of different races."

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PROFESSOR Neumann, of München, has published a Memoir, entitled: *Mexico im fünften Jahrhundert nach Chinesischen Quellen, von C. F. Neumann.* München: 1845; "in which," to use the language of the last Report of the Asiatic Society of Paris, which furnishes us with this item of intelligence, "he identifies Mexico with Fousang, a country spoken of by the Chinese Buddhist travellers, as situated at the distance of two thousand leagues from China, on the east." This seems a very bold conjecture, but we

are not able at present to judge of what can be said in favor of it, not having seen Professor Neumann's memoir.

A suggestion somewhat kindred to this, but which might, as we think, be placed on more substantial grounds, has been recently put forth and advocated by M. d'Eichthal, in a paper read before the Asiatic Society of Paris, but not yet published, to our knowledge, which argues from the resemblance between the Buddhist monuments of Eastern Asia and those lately discovered in Central America, in favor of ascribing to the influence of the Buddhists, the civilization of the native American races.

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It has been for some time announced, that an Arabic manuscript exists in the Royal Library at Paris, containing most valuable notices of the state of literature and science in India, at the commencement of the eleventh century. The author of it is ascertained to have been El-Birûny, a member of a society of learned men formed at the capital of Kharism, who accompanied Mahmûd of Gazneh to India, and "spent many years there, initiating himself into the Hindu sciences," as well as communicating the science of the Arabs to the Hindus. He was acquainted with the Sanskrit language, as appears from his citing two works translated from it into the Arabic, by himself.

Professor Reinaud of Paris has already published from this manuscript, in the *Journal Asiatique* for August, September and October, 1844, a geographical description of India, of the highest importance with reference to the history of the country at the period referred to, and which throws light upon traditions of much more ancient times. The publication of the whole text, with a French translation and notes, has been undertaken by M. Munk, one of the *Attachés* of the cabinet of manuscripts of the Royal Library.

It is expected that this work will be of special use in assisting to determine the dates of the history of Hindu literature, about which there is at present much uncertainty. Its value in every respect is heightened by the fact of its having been composed before the Muhammedan conquest could have altered the state of things in India.

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BARON Mac Guckin De Slane of Paris, one of the first Arabic scholars of the age, has been occupied nearly two years in search-

ing for rare manuscripts in some of the public libraries of the East. On this literary errand, he has visited Algiers and Constantina, and has been more than a year in Constantinople. A letter, dated December 14, 1845, addressed to Professor Mohl of Paris, and published in the *Journal Asiatique* for January 1846, indicates some of the objects he has in view in his researches, as follows:

“If people want to know, at Paris, what direction I have given to my labors, you may reply, that I propose to bring back complete catalogues of all the libraries; I already have several of them. I examine every work which seems to me to promise information of value, relative to the history and the ancient literature of the Arabs. I take special pains to obtain facts respecting northern Africa, Spain, the invasions of the Arabs into France and Italy, and their establishments in Sicily, in Sardinia, in the Balearic isles, etc., also respecting the crusades, especially the first. I examine all works of astronomy and mathematics, all treatises translated from the Greek, (unfortunately I have not found many of these.) I search for copies of the ancient epic poems of Persia.”

We are happy to be informed, by other letters, that his researches have not been fruitless, but have been the means of bringing to light several important works relating to the history of the Arabs. He has, also, found a copy of El-Birûny's work on India mentioned above, which he thinks must be the original of that in the Royal Library.

Baron De Slane seems to have had no difficulty in obtaining an order from the Porte, giving him admission to any library he might wish to visit, and facilities in examining and copying from any manuscript whatever.

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In the *Journal des Savans* for April, 1845, the well-known archæologist Letronne communicates the information, that the Director of the Royal Printing House at Paris is having steel punches cut for two sizes of hieroglyphic types. Hitherto, it has been necessary to engrave or lithograph all hieroglyphic texts, or groups of characters, or single signs, which have been required to be introduced into any published work. For instance, Champollion's *Dictionnaire Egyptien* was lithographed throughout, the French text, as well as the hieroglyphics explained by it. But now, as soon as these types are cast, hieroglyphic characters and continuous texts may be printed in the same manner as the Greek, or Hebrew. This can not but be of great consequence, at the present time, when the brilliant discovery of Champollion is continually leading to a more extended knowledge of Egyptian antiquity.

The difficulties in the way of this improvement, pointed out by M. Letronne, were such as only French taste, united with skill, could well cope with.

It may be expected, that there will soon be a great multiplication of published hieroglyphic texts, which are already made readable by the publication of Champollion's *Grammaire Egyptien*, Paris : 1836-41, and the *Dictionnaire Egyptien* of the same illustrious author, Paris : 1841-44.

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CHEVALIER Bunsen, late Prussian Ambassador at the court of Rome, has lately commenced the publication of a work entitled : *Aegyptens Stelle in der Weltgeschichte*. Hamburg : 1845. The volumes before us are chiefly taken up with a discussion of the relative value of the authorities to be consulted respecting Egyptian history, and with chronological adjustments. The author attempts to lay a foundation for the ancient history of Egypt, by combining the data of the lists of dynasties, of Manetho and Eratosthenes, with facts ascertained by the recent deciphering of hieroglyphic monuments. But the main point of this work remains to be brought out, in the concluding book, which will present the history of Egypt in its connections with the general history of the world. A memoir on Egyptian chronology, which we have reason to expect before long from a member of our Society, will take into account the views of Chevalier Bunsen, as well as the results, now so earnestly looked for, of the researches of Lepsius and Prisse, among the monuments of Egypt.

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THERE is a new work relating to the interior of Africa, which adds much to our knowledge of that part of the world, so little explored by Europeans, and opens the prospect of still farther accessions to it. The work to which we refer is : *Voyage au Darfour, par le Cheyk Mohammed ebn-Omar el Tounsy, traduit de l'Arabe par le Dr. Perron, et publié par les soins de M. Jomard*. Paris : 1845. It was composed at the request of Dr. Perron, by his Arabic master in Cairo, whom he found to have travelled extensively in the interior of Africa. Another volume by the same author will give some account of Borgou. The last Report of the Asiatic Society of Paris informs us that

“It is probable, that the new proof which M. Perron has given, of what may be drawn from Mussulman travellers in the interior of Africa, and of the facility with which they visit countries, closed against us, will yield

other fruits; similar attempts might even now be announced, were it not for the fear of hindering their success by a premature publicity."

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Our own associate, Mr. Horatio Hale, the Philologist of the late Exploring Expedition of the United States under Captain Wilkes, has published within a year, his Report on Ethnography and Philology, relating chiefly to Polynesia. The work consists of numerous vocabularies and outlines of grammar of the languages of those islands, and an elaborate discussion of the origin of the Polynesian tribes, and the course of their migrations. We hope that either the author himself, or some one for him, will communicate to this Journal a full analysis of the many new facts he has collected.

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We might here add a long list of recent publications, touching various departments of oriental learning, particularly that of the history and geography of the East, which, even within two or three years, has been very much enlarged. Many works of special interest, original or translated, or digested from original sources, have been recently published, which illustrate the history of the Arabs, and the influence of their civilization upon the laws, literature and arts of European nations. But the degree of attention at present given to oriental studies in this country seems not to call for an oriental bibliography. It has been our aim to direct attention to these studies, by pointing out some of the most interesting fields of oriental research in which progress has been made since the last number of this Journal was published, and some of the new means applied to increase our knowledge of the East.

E. E. S.

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